THE WESTERN LUMINARY.

PRINTED AND PUBLISHED WEEKLY, BY THOMAS T. SKILLMAN.

NO 45.---VOL. VI. LEXINGTON, KY. WEDNESDAY, MAY 19, 1830. WHOLE NO. 305.

PASTORAL LETTER

TO THE CHURCHES UNDER THE CARE OF WEST-LEXINGTON PRESBYTERY.

APRIL, 1830.

BELOVED BRETHREN:

The Presbytery of West Lexington, while they do most explicitly disavow any authority to Lord it over God's heritage, or the consciences of their brethren; yet, from that relationship which Christ, the head of the church, has established between his ministers and people, they do feel it to be their privilege and duty, to exercise a guardian care over the churches in their bounds, and to instruct, admonish, rebuke, and exhort, with all long suffering and patience, in things pertaining to good order and godliness. While, therefore, the Presbytery, feeling its high responsibility to Christ, the head, and you the members of his mystical body, the church; would, with affection, address a few considerations to you, relative to the present circumstances of the churches: we hope you will affectionately receive our instructions and reproofs, so far as they may be given in the spirit of the gospel, and according to truth and godliness.

1st. We would call upon our souls, and all that is within us, to magnify and bless the Lord, for the wonderful things which he has done for us, in days that are past. Zion was in a languishing condition—few came up to her solemn feasts—the children of God's covenant-people were turning to the world, and forsaking her—darkness and spiritual death, brooded over the churches, and threatened a total desolation—but God, in answer to the agonizing prayers of his few faithful people, which he himself had excited, poured out his spirit upon the valley of dry bones, and a glorious resurrection to spiritual life took place. Multitudes thronged the gates of Zion, and praise and thanksgiving were heard in our tabernacles—old churches, which were languishing, and ready to give up the ghost, were resuscitated, and filled up with the children of the covenant; while new churches sprung up, and were organized, so that the aspect, with respect to the church, was entirely changed. "This was the Lord's doing, and it was marvellous in our eyes,"—and for all this, let us magnify and praise his most holy name. But brethren, have we not forsaken our first love? Have we not provoked God to suspend the influences of his Holy Spirit, and a cloud of darkness and gloom has again overspread the churches, threatening mighty desolation, unless prevented by speedy repentance and reformation? Let us hear, and attend with meditation and prayer, to the solemn warnings given to the churches of Ephesus and Laodicea, Rev. 2, 4–5: "Nevertheless I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Also, 3, 14–16. "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot: I would thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." These dreadful warnings have long since been executed, for our example.

2d. Cultivate brotherly love, and unity. The adversary never gains so decided an advantage, as when he is successful in dividing the church of Christ; he never wounds the Redeemer so deeply, as when he excites divisions and dissension among his disciples, for out of this flows every evil work. This advantage he has gained over some of the churches. Dear brethren, these things ought not to be so; therefore, we exhort you, wherever division and dissension may have taken place, to a speedy repentance and reformation. Hear the exhortations of Christ and his inspired Apostles, upon the subject of brotherly love and unity. Christ says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one another." The Apostle Paul says, on the same subject, "Bear ye one another's burdens, and so fulfil the law of Christ." Read prayerfully, the impressive lecture which the Apostle gives in the 13th chap. of 1st Cor. on the subject of charity, and also his various exhortations to unity. "I therefore, the prisoner of the Lord Jesus, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bonds of peace:" also, Eph. 4, 29–32. But, it is needless to multiply passages of scripture, to prove a subject so congenial with the example of Christ, the spirit of the gospel, and the whole tenor of all the principles and exhortations of the Apostles. Brethren, if there is among any of you, divisions and dissensions, enquire into the cause, and let the cause be removed, according to the directions of Christ and the discipline of the church, should such a measure be necessary. And endeavor to live together in unity and love, that it may be said of you, as it was said of the primitive christians, "behold how these christians love one another!"

3d. But the subject on which we would more particularly address you, and which is likely to produce incalculable evil to the church, unless speedily remedied, is the state of the churches with respect to the Pastoral connexion. On this subject you will bear with us, while we deal plainly, but affectionately.

There was a time, in the incipient state of society among us, when it was impossible that the churches could enjoy the benefits of the Pastoral connexion. Two causes operated, and will operate, in all newly settled countries, to prevent such a connexion—the unsettled state of society, and, also, the scarcity of Ministers. These causes operated with us, for a long time; but in the great goodness and mercy of God towards us, have now ceased to exist, so that every church will be inexcusable in the sight of God, unless it is speedily furnished with a Pastor. God has given the means abundantly to the churches, and has raised up, and is continuing to raise up a sufficient number of Ministers to supply the demands of all the churches, provided they do their duty. In the late revival of religion, he greatly multiplied the number of members in all our churches, so that, there are few churches in our bounds, which are not possessed of ample means, provided they are united, and disposed to apply the means which God has so abundantly afforded. And churches which have been lately organized, whose numbers may be few, and too poor to give an adequate support to a preacher; yet, from the arrangements made by the Boards of Missions of the General Assembly, and Home Missionary Society, by doing what they can, as to money matters, may receive that aid which will enable them to have the stated means of grace, dispensed among them; so that God, in his providence, thus affording the means, and plenty of Ministers, has left every church without excuse, if they have not the ordinances of the gospel regularly administered among them. Why then, are so many churches languishing for the bread of life, and ready to die? Is the fault in the preachers, or people, or both? Let us look at this subject then, as we must give an account to him that judgeth in righteousness.

We are sensible that it is very difficult, if not impossible, for creatures so imperfect as we are, to act in concert about any thing, and not participate in each others mistakes; therefore, we are willing to suppose that the Ministers have not been altogether blameless. That they have, in some measure, contributed to the present state of the churches, and that charity and humility, together with strenuous exertions to amend, are duties incumbent upon all, both Ministers and people.

A ministry may be both competent and faithful, but in order to be successful, it is evident the Ministers must be placed in such circumstances that they can devote a large proportion, if not the whole of their time, to the work of the ministry. This appears to us a first principle, of such importance, as not at any time to be departed from, without being followed with the most ruinous consequences to the church. It is the abandonment of this principle, that has done more to degrade the ministry than any other cause, yea than all other causes together. We reason absurdly, when we suppose that the Minister may divide his time between the duties of his office and the ordinary concerns of life. The ultimate design of all ministerial labor, is to enlist men's hearts and affections in the service of God; and in order to do this, it is important that the Minister should keep his own heart in the work. Now when he is so situated, as to be drawn by necessity, to some secular employment for a living, the whole work is likely to be marred. In circumstances of this kind, the people, instead of being entertained with warm and lucid exhibitions of divine truth, from the pulpit, will be entertained with loose indigested harangues, or cold unintelligible speculations. Let it never be forgotten, we repeat it, that the first and most important duty of a gospel minister, is, *to keep his own heart in the work.* How is this to be done, when the daily demands of a rising family, and the most ordinary occupations of life are pressing upon him, on every hand? If not supplied, does it not become him, yea is it not his indispensable duty to follow some occupation, that will insure bread to his children? The painful election is made. This man becomes a farmer—another practices physic—another submits to the daily drudgery of a school; and thus the preaching of the gospel, becomes, of course, but a secondary business. The man is still clothed with the insignia of his office, but a large portion of his heart, and almost the whole of his time, is alienated from the work of the ministry.

We know what is usually said on this subject. We are told, if Ministers were to content themselves with less, and live in a more frugal manner, the ordinary salaries would support them. Now, we desire to give to this allegation all the weight it deserves; we are willing to grant that clergymen, as well as other men, are sometimes ambitious, and do, in their mode of living, too much conform to the world. But when you view with candor, the conduct of those who address you, can the charge be fairly made against them? Do they discover any great anxiety to be rich? Are they extravagant in their equipage, or mode of living? In point of external circumstances and appearances, do they not generally occupy a station, far inferior to that in which common consent among the pious, has placed them in other countries? The fact is, our Presbyterial records, together with our perfect knowledge of the pecuniary transactions of every congregation under our care, authorize us to say, that we do not know a single member of our Presbytery, who, if he had depended upon his stipend alone for a support, would not have been reduced to a state of absolute poverty, long before this time. The original salaries, together with the failure in payment, have driven the Ministers to the alternative of pursuing some occupation foreign from the work of the ministry, or neglecting those duties to their families, solemnly enjoined by heaven.

Do not mistake us on this subject. No congregation is bound to make its Minister rich—no good man will desire it. But every congregation that has a Pastor, is bound to support him in decency, and find him in plenty. This much, every man who devotes his time and talents to the service of any people, has a right to demand; and if he fail to do it, he is guilty of injustice to himself and his family, as well as a desertion of the scripture principle. But suppose a Minister, by a wise and conscientious improvement of his time, were able to spend six days of the week in some secular employment, and still acquit himself tolerably well on the Sabbath—are the labors of the pulpit the only duties of a Pastor? They constitute but a small part. He is to watch for the souls of his charge, "as those that must give an account"—can this be done, by appearing once a week before the people, in the pulpit? It cannot. He is bound to "preach the word—to be instant in season and out of season—to rebuke, reprove, exhort, with all long suffering and doctrine—to teach publicly, and from house to house." If the Minister neglect these things, having it in his power to do them, the account will be required at his hand. But on the other hand, if the people fail to do their duty to their Pastors, by not supporting them; and thus compel them to neglect these duties, the account will be required at their hands. The duties of the Pastor and people are reciprocal, and neither the one nor the other can neglect their mutual duties, and be blameless in the sight of God. It will be a cheerless reflection to a christian, on his death-bed, if, to bequeath an estate to his children, he has neglected to support the gospel, and thus endangered the souls of his family, whom he is now leaving behind him, perhaps in sin and wickedness, which might have been prevented, by the blessing of God on the labors of a faithful Pastor.

There are two considerations, dear brethren, which we would now lay before you, for your serious and conscientious consideration.—1st. Are not all the congregations in our bounds, with a few exceptions, able to support a Pastor, were they disposed to use the means which God has put in their power? And, 2nd. Possessing the means, is it not a duty which God requires of them, and by neglecting which, they will be subjected to his displeasure? As to the ability of the congregations to support a Pastor, can it be doubted for a moment, in a land so abounding with resources as that in which we live—so abundantly blessed by God? Take the following calculation, made from the report to the General Assembly, in October, 1829, with respect to our numbers. The whole number of communicants reported in Oct. 1829, was 1836; the number of ordained Ministers, belonging to the Presbytery, 14; divide 1836 by 14, gives a result of 524, when multiplied by four; averaging, therefore, $4 to each communicant, would give an average salary of $524 to every ordained Minister in the bounds of the Presbytery, and a Pastor to every church, with the exception of 4 or 5 vacancies, unable to support a Pastor. Now this salary, with a few exceptions, would, we believe, be deemed by the clergy sufficient, and is more, by one half, than any Minister has regularly received for his services, the last 30 years, with a very few exceptions. Now we would put it home to the conscience of any christian, who loves the Lord Jesus Christ, whether a voluntary contribution of this amount, made by the members, according to their ability, or as God has prospered them, would be deemed extravagant: especially when we consider the fact, that there are many in the bounds of all the congregations, who feel it to be their duty and privilege, to pay for the support of the gospel, who are not communicants. Take into view also the fact, that the professors are principally farmers in prosperous circumstances, or the children of farmers and mechanics, many of whom possess property in land, slaves and stock, to the amount of from 5 to 10,000 dollars; and that this property and these resources in the bounds of our Presbytery, are more generally equalized, than perhaps in any other section of the state. Now brethren, we wish you to look at this subject attentively, and conscientiously, and let any church in our bounds of any standing ask, is 5 or 600 dollars annually, too much for Christ to demand, of that very substance which he himself has given, to support that church which he has purchased by his blood, in the regular administration of those ordinances, by which alone, he intended it should be prospered, nurtured and blessed. There are, doubtless, many families in connexion with the church, who would pay 10, 20, 30, 40, and even 50 dollars, annually, for the support of the gospel, and be richer and more prosperous at the year's end, for so doing.—"Give to the Lord the first fruit of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst with new wine." Did ever a nation under heaven prosper like the Jews, when God demanded of them tithes? But, lest you should think we are pleading our own cause, and not your cause, and the cause of God, we will proceed to lay before you, very briefly, the testimony of scripture, to show, that when a Minister asks a support from those to whom he ministers, he does not ask a charity, but may demand it as his right.

In Joshua 13th ch. 33rd verse, and 18th ch. 7th verse, we have these very remarkable words: "But unto the tribe of Levi, Moses gave not any inheritance: the Lord God of Israel was their inheritance, as he said unto them."—"But the Levites have no part among you, for the priesthood of the Lord is their inheritance." Two ideas present themselves when we read these passages: First, we cannot for a moment suppose, that God who is just, meant to deal hardly by his own immediate servants in this affair, or that he did not intend to give them as rich an inheritance, as he gave to the other tribes: but a second very impressive idea is, that God, by denying them the least participation in the soil, taught them, that they were not to make their living in any other way, than by the service of the sanctuary. But, lest this should be thought an Old Testament regulation, and not obligatory in New Testament times; we will refer you to what Christ and his Apostles say on the subject; our Saviour says, Luke 10th ch. 3rd to 7th verse: "Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace *be* to this house. And if the son of Peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house." And Paul says, 1st Tim. 4th ch. 15 and 16th verses: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1st Cor. 9th ch. 13th and 14th verses: "Do ye not know, that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." It is then the ordinance of heaven, that the Minister should devote himself wholly to the work of the ministry, and that he should be supported by those to whom he labors. "The laborer is worthy of his hire," is a common sense principle. All honest men act upon this principle, with respect to their lawyer, physician, mechanic, day-laborer, &c. but alas, too many christians plead an exception to this rule, with respect to the clergyman.

But to lay this subject fully before your minds, there is another consideration worthy of your serious and conscientious consideration, and that is, whether it is the duty of every congregation which has the ability, to exert itself and obtain a Pastor?

Our limits will not permit us to enter into a full discussion of this subject, neither do we deem it necessary, in addressing ourselves to Presbyterians: suffice it to say, that it is a regulation of the Presbyterian church, upon which she has practised since her organization, and no doubt, it is owing to this principle and practice, that she is indebted for that intelligence, piety, and good order, for which she has been distinguished. But we wish you particularly to remark, that the Presbyterian church in this particular, as well as the principles upon which she is organized, has conformed to the model upon which the primitive church was founded, by the Apostles of our Lord Jesus Christ. If you read the history of the acts of the Apostles, in planting the church, and the epistles of Paul to Timothy and Titus, you will find, that it was their uniform practice, to place over the churches they organized, Elders or Bishops, which are the scriptural names for the New Testament Ministers. The term Bishop, was expressly given to those Ministers, who were set over particular churches, to have the oversight of them, or the pastoral care, which is the same thing. If the regulation, therefore, is agreeable to the example of the Apostles, it has all the authority of a direct precept, taught by Christ, for they acted under his immediate direction, through the inspiration of the Holy Spirit. From this view of the subject, it cannot be doubted, but it is the duty, as well as the privilege of every church, to have its Pastor to oversee its concerns, and break to it the bread of life.

But, if it is the duty of a church to support a Pastor, a question will arise, how ought that connexion to be formed? Here again, we would refer you to the regulation of the book of discipline, as a wise and good regulation, and obligatory on every Presbyterian congregation. From this regulation our churches have almost universally departed, and owing to this fact, no doubt, is to be imputed the want of prosperity, union, and good order, which so much prevails in our churches. A reformation on this subject is loudly called for, and unless it speedily takes place, the most disastrous consequences are to be dreaded, to the churches, if not in many cases total annihilation. Permit us then, dear brethren, to call your attention, very particularly, to this subject.

Objections, we believe, are honestly made, to the *form of a call and installation,* prescribed by the book of discipline, but upon mistaken principles. The former practice of the church, is plead by many, as a precedent. To this we would answer, that we reason upon false and dangerous principles, when we conclude because others have neglected their duty, therefore, we are justifiable in doing the same; but the fact is, that in the incipient state of the churches in the West, and the schisms that afterwards rent them to pieces, it was altogether impracticable that the Ministers and people could be connected together, by the obligation of a call and installation. The people were too few in number, and too poor to give an adequate support to a minister. He was, therefore, unwilling to bind himself to devote his whole time to their service, when he had to devote six days in the week, to some secular employment, to keep his family from starving. But these causes do not now exist. There is, therefore, no reasonable objection that can be raised on this score.

But others object, upon the principle of the call being too obligatory, and they are, therefore, unwilling to enter into the obligation of a call. All objections of this kind arise from a mistaken view of the nature and design of a call. The fact is, as any person may see, by examining, that the book of discipline binds to no paticular form, but leaves it to the congregation to adopt that form of obligation that may best suit its circumstances. Hence, in the preamble, it is stated, "the call shall be in the following, *or like form.*" All the book of discipline contemplated, in the call and installation, was, mutually to bind the Minister and people to the discharge of their reciprocal duties. Any obligation from the congregation, that will secure to him the promised support, as long as he continues to be their Pastor, will be deemed sufficient by the Presbytery, through whose hands it must pass. As no congregation would deem it reasonable or just, that a Minister should devote his whole time and talents to their benefit, without a compensation; neither ought they to deem it unreasonable, to give their obligation to pay him his hire. But what removes every difficulty on the subject, is, that the Presbytery have the power to dissolve the contract, when either of the parties offer a sufficient reason why it should be dissolved.

And now, dear Brethren, if you are convinced that it is your duty and privilege, to be regularly connected with a Pastor; and that God, in his providence, has furnished you with ample means, provided you apply them; then we beseech you, without delay, to rouse up, and use the most strenuous exertions, to comply with an ordinance which Christ has established, and upon which may depend your eternal destiny, and that of those most dear to you.

Dear brethren, bear with us a little longer, while we state a motive or two, to urge you to comply with your duty. First, the preaching of the gospel, and the administration of the ordinances, are the means that God has appointed for the conversion of sinners, and the building up of his people—to expect then, that your children, friends, and neighbours should be converted, and your own souls should grow up in spiritual health and vigour, without the regular duties of a Pastor, is to expect what God has never promised, and is the most daring presumption. It never can be shewn, that a church has ever long prospered, where a regular ministry has not been maintained: but thousands of examples can be produced, to shew, that God has abundantly blessed churches which had a regular Ministry. We could point you to churches to the Eastward, which have not, perhaps, been destitute of a stated ministry, for any length of time, for more than a century, which after sending off members, who have formed the *germe* of the Western churches, have at home, been able to divide and subdivide, and form distinct churches. What might not our churches be, by the blessing of God, which we might certainly expect, provided they would come to order and do their duty, by keeping God's ordinances and commandments!! But there is an additional motive which ought to have great weight, arising out of the peculiar circumstances in which the churches are placed at present. A large proportion of the additions to the churches, in the late revival, were those who had been totally unindoctrinated and undisciplin-

ed, in matters of religion. Many, perhaps, who, prior to that period, had never read their Bibles, and were, consequently, wholly unacquainted with its contents.—Now, we ask, if this is the fact, can it be expected, without a miracle, that these *babes in Christ*, can grow and thrive in spiritual things, unless they are daily, not occasionally, fed with the "*sincere milk of the word*," by a faithful Pastor? May it not be expected, that many of them, unacquainted with the "*wiles of the Devil*," and left without a spiritual guide and instructor, will backslide, and perhaps apostatize, to their ruin and the disgrace of the church?

Dear brethren, let these considerations, in addition to the common benefits resulting from a stated Ministry, urge and press upon you the duty, without delay, to obtain a Pastor. But we might urge the above suggestion a little farther, to put you on the alert. Was there ever a time witnessed by any of you, when heresy put on so multiform an appearance, or appeared under so many disguises?—So unbounded a speculation on the doctrines of the Bible, and so well calculated to deceive? We fear the leaven is making its way insensibly into our churches, and unless christian Ministers and christian people are on the alert, will "*leaven the whole lump.*" In these times of danger, and alarm, when the "enemy is coming in like a flood," dear brethren, place a faithful watchman in your *watch towers*, upon Zion's wall, that "*may cry aloud and spare not*"—telling you "what of the night—what of the night."

You will bear with us still a little longer, while we offer a suggestion to you, by way of caution, in the choice of a Pastor; for a church is in danger of making shipwreck in this matter, by being guided more by carnal than spiritual motives.—When this is the case, one will say, "I am for Paul—I for Apollos—and I for Peter;" forgetting that Paul, or Apollos, or Peter, are mere instruments; that the increase must come from God. And thus, churches get into factions, and contentions, and divisions about the poor feeble instrument who is to serve them, as it was at Corinth. Now do not mistake us, for we would not wish you to understand that we think it a light matter to choose a spiritual guardian. We believe there is no matter in which you ought to be more circumspect. But keep out of view, as far as possible, when you are choosing a spiritual guide, *carnal views and motives.* Your enquiry ought to be, whether does he possess the qualifications that the Apostle Paul lays down in 1st Cor. 3d ch. 1st to 8th verse. Is he pious, is he exemplary, is he able and apt to teach; does he receive your Confession of Faith, and teach its doctrines, and the discipline of the Presbyterian church? What more do you want? Do you reject him because his talents are not so splendid as you think you are entitled to expect? Or because he does not belong to a particular school? Or differs with you in some matters of speculation? Now, we ask you, in the sight of God, and in the view of the judgment, whether these views and motives have not their origin in pride, and are, therefore, carnal, and ought to be repented of and forsaken. Bring this subject to the test of fact, which is the best test, and ask who are the Ministers whose labours God has most blessed, and you will find that it is the humble, ardently pious, devoted and laborious Ministers, whose labours have been most blessed, and who have built up the church of Christ, while your men of splendid talents, have blazed and dazzled for a day, and died away.—God in this particular, as in all others, exalteth the humble, and abaseth the proud; and this will assuredly be the case, with every congregation, which permits pride, and not grace, to prevail in the choice of a Pastor. But there is another carnal motive, that operates destructively in the choice of a Pastor. The obstinacy of the minority in not submitting to the majority, where there is no reasonable ground of objection. This is contrary to the very spirit of the republican principle upon which the Presbyterian church is organized, and ought to be carefully avoided. Abandon this principle, and the church nor any other voluntary association can exist.

But as we deem this subject of vital importance to the churches, and as we wish you to view it in every light in which it can be viewed, and to urge upon you every motive that can be urged, to induce you, speedily to come to Presbyterial, or rather scriptural order, we will lay before you a fact, for your serious consideration, which we think is a distinct intimation of Providence, to both Ministers and people, with respect to their duty in this matter.

The fact is this; that there are in the bounds of the Presbytery, just as many ordained Ministers, as would furnish every congregation with a Pastor, that is able to support one; and as many licentiates and candidates, who will soon be licensed, as would supply all the vacancies—so that, taking into consideration the arrangements of the Boards of Missions of the General Assembly, and Home Missionary Societies, to aid churches unable to support a Pastor, no organized congregation, in our bounds, need be destitute of the regular administration of the gospel, *and that too from Ministers whom God has raised up among themselves.* Now, if we ought to be strict observers of the Providences of God, to learn his will, ought we not to regard this *remarkable fact*, as the finger of God, distinctly pointing out to the churches their duty; or his voice speaking to you, in his providence, as distinctly as if he spake from heaven—*what more could I have done for you, to furnish you with Pastors, than I have done?* Offer then, to any of these young men who may best please you, a call and a reasonable support, and if he refuse, the guilt will rest on his own head—you have done your duty. But permit them to wander among you a little longer unemployed, and God will send them to some place else, where their services may be more acceptable, and a woe be unto you, we fear!! When you get a Pastor of your choice, have him bound to you by the ceremony of *installation.* This is the binding of the parties to the faithful discharge of their mutual obligations and duties. Happy is that congregation which forms a union with a Pastor, in love—which affection, by the mutual discharge of their obligations to each other, is continually strengthened, and dissolved only by death! It is found from experience, that temporary connexions between Ministers and people, are calculated to produce faction and division. Let then, dear brethren, your connexions with your Pastors, be agreeable to Presbyterial order, *permanent*, and you may expect the best blessings of heaven to attend them.

Before we conclude, we would address a remark or two to the Elders in particular. Dear brethren, you are the representatives of the people—much depends on your arrangements and exertions, on the all important subject for which we plead. You have no right to impose a Pastor on the congregation, without their consent. The people have the right to elect a Pastor, in which you are only entitled to your vote: but it is your duty to stir up the people to do *their* duty; to invite such Ministers as you may approve, and recommend them to the congregation, and give the congregation all possible facilities in choosing a Pastor. If you are negligent and lukewarm, the people will be so too. They expect, and have a right to expect, that you should be their leaders. Be united, therefore, and go forward in this matter, with a zeal according to knowledge, and corresponding to its importance. The great difficulty, after all, in settling a Pastor, appears to be with respect to his support. If he could live on the air, all would be well.—But he must eat, and wear clothes like others—he must, therefore, have a support, and it is his right to demand it. It is the duty of the Elders to devise ways and means for the congregation to raise this support, and the resources are so abundant, it seems strange that any difficulty should arise on this score. All that is wanting, is a little arrangement and a willing mind, to pour into the lap of the clergyman, food and raiment, amply sufficient for his comfortable support.

Permit us now to bring before you a summary of the whole matter, for your *conscientious consideration.* That Christ has appointed the preaching of the gospel, and the administration of the ordinances, as the means of the conversion of sinners, and the sanctification of his people; that we might as well expect the body to be sustained in health and vigor without food, as the soul to be healthful and vigorous in spiritual concerns, without *these means of grace;* that the pastoral connexion is an ordinance of Christ, by which he intended that his people should have daily broken to them the bread of life; and that it is a *common sense principle*, as well as supported by the uniform authority of scripture, that "*they who preach the gospel should live by the gospel*," or be supported; that God has, in much mercy, furnished the churches, in the bounds of this Presbytery, with a sufficient number of Ministers, well qualified, to supply all the churches able to support a Pastor, and also those unable by applying to the Boards of Missions; and that he has also furnished them abundantly with the means to support Pastors, provided they use them. And now, dear brethren, it is with you to say, whether you will improve the talents with which you are entrusted, for your own interest and the glory of your Redeemer, or whether you will hide them in a napkin, and suffer your own souls to languish for the bread of life—your children to grow up uninstructed and unconverted, and the church, *purchased by the blood of Christ*, to languish. It is a *time*, when the christian world is awake to the most strenuous exertion in the Redeemer's cause, and when the enemy also is organizing a most vigorous opposition—and will you slumber on your post? Awake, dear brethren, and act in *unison with the time in which you live*, and make speedy and vigorous exertion to have all your churches supplied with the means of grace, according to the *order of Christ's house.*—What you do, do speedily. Esteem the commandments and ordinances of Christ, infinitely more valuable than your worldly possessions. "For what is a man profited should he gain the whole world and lose his soul? Or what will a man give in exchange for his soul?"

To conclude—dear brethren, Elders and people, may we not expect, that you will give the subject on which we have addressed you, a deliberate and prayerful consideration; that you will repent and ask forgiveness for your neglect of duty, and manifest the sincerity of your repentance, by a speedy reformation. Matters are come to such a crisis, that procrastination may be destruction. May the Lord, of his abundant mercy, give to Ministers and people, repentance, humility and amendment; and inspire them, by his Holy Spirit, more highly to appreciate that gospel, and those ordinances which were purchased by his precious blood—and may great grace, mercy and peace, from the Father, Son, and Holy Spirit, be multiplied and continued with the churches under the care of this Presbytery, and throughout the world! Amen.

We are, dear brethren, yours, in our common Lord, &c.

LIBERIA.

Extracts of a letter from Mr. John B. Russworm, to A. R. Plumley, Esq. Agent of the Am. Colonization Society, dated, Government House, Monravia, Nov. 18, 1829; kindly communicated for the Boston Recorder

My Dear Sir.—I embrace this opportunity by the departure of the Susan for the Leeward trade, to address you and a few other friends in the U. S. We arrived here on the 12th inst. after the uncommonly long passage of 58 days, all in good health. In the high latitudes we were becalmed during 12 days; and off the Cape de Verds, 10 days more; but I feel thankful to our Maker that we suffered for nothing. By Capt. Woodbury and his officers and crew I have been treated with the greatest politeness. Should you pass through Beverly, I beg you to call on him, as he has often been on the coast and can give you much information. At the invitation of Dr. Mechlin, I am staying at the Agency's House. I am not sorry that my feet now rest on "terra firma" and in the land of my fathers, believing as I do, that it is decreed by Him who reigns above, that the descendants of Africa now in America must return and assist in the great work of evangelizing and civilizing the land: the decree has gone forth, that "Ethiopia shall stretch her hands unto God;" and were you here one Sabbath, you would believe that the commencement of the prophecy was taking place. Ah! it is so pleasing to behold men who formerly groaned under oppression, walking in all the dignity of human nature, feeling and acting like men who had some great interest at stake; but still more pleasant to behold them assembled in the house of worship, rendering thanksgiving and prayer to Him who ruleth the nations in this land of heathen gods, surrounded by millions of immortal beings who are immersed in the grossest superstition "with eyes that see not, and ears that hear not."

I cannot describe what were my first sensations upon landing. The town contains double the number of houses one would expect, and I am informed of Caldwell and Millsbury, that each contains nearly as many. The Colonists here at Monrovia appear to be getting ahead fast; their principal dependance is trade with the natives, either in stores or at factories establishad in the interior. The health of the Colony has been quite good; deaths but two, the last six months. The death of Dr. Randall has put a stop to all the public works. Dr. Mechlin is waiting for advice: it is his intention to put the press into operation, as he is now building an office. Of the five German missionaries only two remain on the coast; one is dead, two have returned to Europe, from whence they are expected daily with their wives and families. We have two religious societies which own meeting houses, Methodists and Baptists; the German missionary sometimes preaches in the Methodist church as they have none of their own; they both keep school; one here, the other at Caldwell; and are much esteemed by the settlers. The cause of education has not yet received that attention from all which it ought. In a new settlement have we a right to expect much, my dear Sir! The majority of the settlers, being emigrants from the south of Maryland, have faint ideas of free schools. The Board of Managers have pledged their word that they would recommend the introduction of the free school system into the Colony. But I believe they must do something more, as the Colonists are hardly able to support a teacher. Mr. Shepherd from Richmond, who keeps the school here, complains very much that he has not received that support which was first promised him. He says he is almost discouraged. I have endeavored to encourage him, knowing from experience that of all men who labor in behalf of the public, teachers generally receive poor pay. It is at best an unthankful office; and did not we look beyond the present hour, our hearts would faint within us. We want means to build an academy and to establish more schools. Shall the appeal be made in vain to New-England,—the land of schools? Shall we tell you that our children are perishing for lack of instruction! Shall the Macedonian cry come to your ears, and we be left to perish! I hope for better things. I hope some second Benezet will arise and go through the Union, pleading our cause: from the public feeling on the subject, I know he will not plead in vain: ah Sir, when I commence on this subject I know not where to stop.

Yesterday I attended an examination of Mr. S.'s school; there were about 30 pupils present, they appeared, I assure you, very well; his first class recited in grammar and geography, and acquitted themselves creditably; the under classes did the same. After an examination of three hours I came away much pleased. Mr. S. is 30 years old, formerly taught in Richmond, Va. He complained much for the want of room. He ought to be encouraged; he is a member of the Presbyterian Church, formerly preached in R. He is quite intelligent in conversation. I believe an Infant school might easily be put into operation, had we the necessary apparatus, and teachers. But I think I could qualify teachers, by observation and reading Mr. Bacon's publications which I have on the subject. Could not a Ladies' Society be formed in Boston for this purpose! Three hundred dollars would handsomely support two females. Tobacco, rum, pipes, cloth, iron pots, powder and shot are considered the currency of the country; so that if I owe a man $50 I can pay him, if a settler or foreigner, in Camwood at $60 per ton, or in ivory at 50 cts. for small teeth, or 30 cts. for large per pound. Unless there was at the time of bargain an express agreement to the contrary. Nothing can be done without rum in trade with the natives; of all the rum which is brought to the Colony not one-tenth is consumed by the settlers. If they hold a palava or council with the natives, they must have rum to treat them. If they establish a new factory, they must have rum or nothing can be done. The present number of settlers amounts to 1500, and the farming establishments on the St. Paul's are said to be in fine order.

Provisions are brought into the Cape by the recaptured Africans, who are settled a few miles from here on lands which they call New Georgia. They amount to about 400, and are easily known from the surrounding natives by their dress and their copying as much as they can after the settlers. The great change which has taken place in their condition every way, would be enough to convince the most sceptical; it seems that transplantation has improved their natures much, for while the natives who have the same chance still adhere to their old customs, these are advancing daily in the arts of civilization. Some of them are even mechanics, and work in the settlement as such. By natives I mean those who have never been from the coast of Africa. The nearest inland trade is that of king Boatswain's people, about 150 miles distant. He is the Napoleon of these wilds, and formerly wrought as a common Kroo-man, though not one in vessels on the coast. He has always been favourable to the Colony, and looks with contempt upon the neighboring petty chiefs and kings, all of whom I suppose pay him tribute. He holds a market every day in his chief town: settles all disputes among his people with costs of suit, after the manner of his more civilized brother; and examines into the quality and quantity of such articles as are brought in for trade. His people are more civilized than their neighbors; when they appear among us, they wear pantaloons with a large piece of cloth tastefully thrown over their bodies. A Colonist at present trades in his chief town. Yesterday I was visited by two Mandingoes who wrote Arabic with great care. They are a shrewd people. They came for the purpose of bartering some native cloth. Our Capt. who was present, was equally astonished with myself. I showed them a Greek book, which they desired me to read and they would read Arabic. One prayed for some minutes, to give us some idea of their pronunciation; which sounded like that of your friend the Prince Abdhul Rahhahman. They subsist principally by practising upon the superstitious natives of the other nations. They sell their charms, which consist chiefly of a few Arabic characters, as things of great value. They are called the god people; and their priests, gods. A settler must be uncommonly shrewd, if he gets the better of one in a bargain. They always inquire for new comers, as being less acquainted with their ways. They have even been known to prize things and afterwards to go in search of some Colonist to go and purchase them for them. They know the wholesale prices of things as well as the residents; and that gold and silver are worth a premium over the currency of the Colony. My health has been quite good as yet.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MAY 19, 1830.

TEMPERANCE SOCIETY.

A meeting of the Fayette County Temperance Society was held in the Baptist church on Thursday evening last. The president of the society, Dr. Woods, read some documents and extracts relating to the operations, usefulness and success of these societies. The society adjourned to meet that evening four weeks in the 1st Presbyterian church. More than *one hundred and seventy* members now belong to this society. All persons are invited to attend its meetings.

PASTORAL LETTER.

In this number of our paper we present our readers with the Pastoral Letter of the West-Lexington Presbytery. Although a few copies have been struck off in pamphlet form for the special use of the elders and churches of this presbytery, we consider it a document of such importance, and so well suited to the present times, as to justify a wider circulation of it, by placing it in the pages of the Luminary. The candour, moderation and christian feeling with which some points of a delicate nature for preachers to touch upon are treated, must recommend it to the careful perusal and the favourable regards of every candid man. It comes in a spirit not to arouse opposition, but to disarm prejudice, and conciliate good will. It brings not *railing* accusations, but reproves with mildness, and draws its arguments from scripture, reason and common sense. We hope it will be extensively read, and its contents carefully weighed. The subjects treated of in it are of vital importance to the prosperity of our churches and the advancement of the Redeemer's kingdom.

Ministers, and elders of vacant churches, will please apply at Mr. A. T. Skillman's Bookstore, and receive the number of copies (in pamphlet form) apportioned them.

For the Western Luminary.

COLONIZATION SOCIETY.

At the semi-annual meeting of the Colonization Society of Centre College, Ky. held on the 24th of April 1830, the following Report was submitted by the Board of Managers.

Semi-Annual Report of the Board of Managers of the Centre College Colonization Society.

Your Board would embrace the present, as a suitable occasion to express their gratification, if any thing has been effected, towards attaining the object of your Society, during the time they have been entrusted with the management of its concerns. Much pecuniary aid was not anticipated by its projectors, from an association so peculiarly situated. Yet much was expected, from a moral influence, hereafter to be exerted, having its foundation in a union of feeling and sentiment established even by a connection so temporary. As it regards the former, less disappointment has been felt. In relation to the latter, more may have been justly expected. It must be acknowledged, that there has been too much proneness to moderate exertion in a cause so laudable. We have not been sufficiently alive to the overwhelming importance of the subject. We have not been duly impressed with the fact, that colonization has its origin in the same feelings of devotion to the cause of humanity, which have secured *our* unalienable rights.

Like every other enterprise for the amelioration and elevation of the human family, colonization has had to struggle against opposition in every shape, by which it could be assailed. Its advocates have been villified—their motives impugned—their benevolent plans derided as the offspring of enthusiasm, and consequently condemned, as impracticable and absurd.

But nine years of actual experiment has disarmed opposition of the plea of impracticability, and enthusiasm; and sufficiently tested the motives of its philanthropic founders and advocates. Fifteen hundred human beings, transplanted from a land in which their birthright was contempt, and their inheritance disgrace, to a country where liberty with all its concomitant blessings is extensively enjoyed, renders language inadequate to plead the cause of African colonization. This fact addresses itself to the hearts of freemen, with an eloquence too powerful to be resisted. It pleads with inexpressible energy, in favor of the 233,000 wretched beings who yet remain in our favoured land, deprived of every thing dignifying to human existence. Surely the subject presents considerations, urgently demanding the utmost benevolent exertion of all who wish the stain of injustice to be wiped from the escutcheon of our beloved Republic.

TREASURER'S REPORT,

From the 24th October 1829, until the 24th April 1830, exhibits the following—viz:

Received from the former Treasurer,	$1 00
" Subscriptions of members,	13 00
Total received	$14 00
Expenditures for the same period—	
Paid for the postage of a letter from R. R. Gurley,	$00 25
" To the Secretary, to transmit for two additional copies of the Jour.	4 00
" To transmit as a donation to the Parent Society,	8 00
" For postage,	50
" For the purchase of 20 copies of Mr. Clay's Address on colonization,	2 00
" To purchase an account book for the Society,	25
Total expended,	$13 00
	14 00
Balance in the Treasury,	$ 0

As the principal object in the institution of your Society, was to combine and secure the influence of its members, when they shall have become active members of the community, it was deemed highly important by your Board, that as much correct and comprehensive information on the subject as possible, should be diffused among them. With this view, a part of your Society's funds has been appropriated in procuring a number of copies of Mr. Clay's address on the subject of Colonization, in addition to the two additional copies of the Journal, for which your Society at its last meeting agreed to send on.

A recurrence to the address of Mr. Clay, will supersede the necessity of your Board's enlarging on the pervading influence which this subject is daily acquiring in the United States. Your Board would earnestly recommend an attentive perusal of that address to all who wish to investigate the principles universally avowed by those who feel most interested in the cause of African Colonization. It is an enterprise professing to relieve our country from a complication of evils, which, if not speedily counteracted, must very shortly assume an aspect, to be deprecated by every lover of our Republic. It is a subject, vitally interesting to two quarters of the globe. And although our efforts in favor of a cause, so vast may scarce admit of an estimate; yet for every particle of *momentum* we give to the car of truth and justice, in its irresistible march to redeem long lost Africa, we shall reap a full reward. Who then would not glory in being permitted to share the toil of an Ashmun, or a Washington, whose last days on earth were spent in assisting "Ethiopia to stretch out her hands to God!" Who would not rejoice to see the day, when Africa shall experience a moral resurrection, and stand forth politically, and religiously redeemed, and make her deserts vocal with the praise of Him, who has said the world "shall be free!"

HENRY J. VENABLE, *President.*
ROBERT NALL, } *Vice-Presidents.*
JOHN R. GOREE, }
J. A. JACOBS, *Secretary.*
CHARLES C. MARTIN, *Treasurer.*

MANAGERS.

William Y. Allus,	Sidney P. Cleland,
William T. Allen,	John H. Miller,
William W. Hall,	Duncan F. Kenner.

BIBLICAL LITERATURE.

Argument against excluding Biblical Literature from the schemes of Education, selected from a Note appended to the Address of the Hon. Mr. Grimke, before the Richland School.—*Charleston Observer.*

I hardly know any fact so extraordinary, as the almost total exclusion of Religion and Biblical Literature from schemes of Education.—Why should not the Old and New Testament be illustrated (and all Classic Antiquity together affords not such a subject for illustration) from sacred and profane history, from geography and travels, from manners and customs, from literature, science, natural religion, and prophecy? Whether we look to its truth and importance, to its universal and enduring character, or to the variety, sublimity, and beauty of its elements, all other books are vastly inferior to it. Is there any comparison, as to depth of interest and diversity of materials, between the connection of Assyrian and Persian, of Persian and Grecian, of Grecian and Roman History, and those of sacred and profane History, as exhibited in Shuckford and Prideaux? And is not the same question equally applicable to profane, as compared with Ecclesiastical history, in its great master, Mosheim! Is any commentary on Homer and Virgil, comparable to Lowth on Isaiah and Horsely on Hosea?—Do Grecian or Roman Letters boast of any thing, that rivals Lowth on Hebrew Poetry?—If the examples of private and public virtue among the Greeks and Romans be counted so valuable, as incentives to youth, who can doubt their vast inferiority to the like instances in the Old and New Testaments! Why should not all the virtues, taught and required by the Christian Religion, be illustrated by a multitude of anecdotes, drawn from the sentiments, trials, and sufferings, the lives and deaths of Christians! To treasure up such facts in memory, would be of more value to our youth, than to know Nepos and Plutarch by heart.—Classic biography and history are counted invaluable; and yet Christian Biography and History are neglected. Classic Poetry and Eloquence are regarded as indispensable; but those of the Bible are rejected. Cicero's Offices are taught as a model of duty, while the New Testament, the only model worth teaching or worth learning, is banished. When shall *liberal* education in Christian countries mean *Christian* education! When shall the great object of Education be, to teach *Duty!*

private and public, Christian duty; and above all things, to prepare Christian children, to be Christian men and Christian women! When shall the great end of all education be, to teach the young, that education is worth nothing, if it do not fit them to live well, in order to die well!

From the Charleston Observer.

THE INFIDELITY OF THE PRESENT AGE.

Mr. Editor—Some writer has in effect said that there was but little to fear from the infidelity of the present age—that its champions were confined principally to the lower orders of society—that the ascending gradation was too steep and difficult for them to hope for success,—and that if in a former age, talents, and learning, and philosophy failed, certain defeat must speedily accrue to those who are enlisted under its banners. But I am inclined to believe that there is yet to be a struggle between truth and error—between the friends and opposers of divine revelation, more desperate than any which has ever occurred.—And for the very reason that infidelity has now for its avowed advocates, few, except those who have neither talents, nor learning, nor morals, to commend their sentiments to public notice. Their writings, so far as they have passed under my notice, evince a tact admirably adapted to catch the young, the dissolute, and the vulgar. And in more instances than one, I have discovered a mind possessing more than ordinary powers and cultivated by extensive reading, employed in disseminating principles purely sceptical.

There are besides a thousand watch-words which they pervert to their own unhallowed purpose. They talk of "liberty," of "free inquiry," of an "untrammelled conscience" as though the friends of revelation were opposed to every thing which freemen regard as among their dearest rights; and the very licentiousness which characterises their productions, is calculated to render them popular. For the restraints which the religion of the Bible imposes, are unwelcome to the natural heart.—"Let us break their bands asunder, and cast away their cords from us," is an appeal extensively felt. For this purpose the enemies of religion are, in various parts of the country, rallying their forces, and they are countenanced too by men that would not wish to be ranked among their friends. If this be not the case, it is impossible for me to conceive how a number of infidel presses can be sustained. And it is moreover impossible for me to conceive how it is, that a very large number of the political papers of the day, evince an opposition to those doctrines and duties which Christians of different denominations agree in maintaining. A question which has recently been agitated touching one of the most important Institutions of the Bible, is sufficient to show what is the spirit of the age. Few, very few of our political men, have dared to rank themselves among those who wish to preserve the Christian Sabbath from desecration; and this may be considered a touch stone to their principles in other respects. TITUS.

MISSIONS, &c.

A subscriber asks us whether we are willing to insert a candid, temperately written article, against Missionary, Tract, and Temperance Societies, &c. We answer yes, a bushel basket full of them, if so many could be obtained. Why, we should heartily rejoice to see, condensed in one popular essay, all the arguments that can be drawn from three worlds against these institutions, and we would publish them, and in capitals, too, if that would help the business any. Let arguments be piled up against the cause, like the Alps upon the Appenines, with their clouded summits capped with Ætna and Vesuvius, and one gentle breathing of Truth would sweep them all away. Like the mighty rock, which for centuries has laughed at the ocean's rage; these benevolent institutions shrink not from investigation,—they seek it, and fear not for the result; and arguments against them "candidly and temperately expressed," would be such an exotic in our day, that they would deserve to be "printed upon satin," and, in a gilt frame, hung in the sitting room of every friend of missions in the country! Yes, we will print it as soon as possible after receiving it, to the exclusion of every thing else, if need be.—*Record of the Times.*

INDIAN RIGHTS.

Alabama and Mississippi.—These States were admitted into the Union on the express conditions that the independence of the Indians within their limits should not be infringed. In open violation of these stipulations, these States have recently extended their jurisdiction over those Indians—declaring all their laws and maxims of government *null and void*. Mr. Clay, of Alabama, declared, a few days since, in the House of Representatives, that the Indians in that State found their situation so uncomfortable and wretched, under the operation of their laws, that Congress should afford them every facility for removing farther west! How the proud remnants of a noble race fare in Mississippi, we know not, but probably no better. It is high time, we think, for those who are entrusted with the faith and honor of this nation, to look about themselves; for if our sacred covenants can be thus unceremoniously set aside, the day is not distant when our most solemn assurances will be regarded only as a mockery.—*Washington Spectator.*

Georgia and the Cherokees.—Among the laws which the Legislature of Georgia have recently enacted, in reference to the Cherokees, we find the following:

"If any Cherokee shall prevent, or *offer*, or *by any means endeavor*, to prevent any person belonging to said nation from selling or ceding to the United States, for the use of Georgia, the *whole* or any part of said territory, he shall be confined in the Penitentiary for not less than four years."

Should, therefore, an honest Cherokee caution his neighbor against receiving the *bribes* of the crafty white man, designed to *cheat* them out of their lands, he would for this simple expression of integrity be liable to imprisonment in the penitentiary, for not less than *four* years. Or should he question the right of a chief to barter away, for a string of beads, all the lands belonging to the Cherokee Nation, he must atone for it by a confinement at hard labor for four years.—*ib.*

THE GREAT POINT DECIDED.

One of the South Western Indian tribes, the Choctaws, worn out by the overbearing measures of the whites, have deliberately resolved to retire from the unequal contest with unprincipled power, and remove to a western wild. The American Board have several missionary stations in this nation; and Col. Folsom, one of the chiefs named below, is reckoned as a decided Christian. We suppose these missionaries, as well as the Methodists, must leave their charge, or go with them to the west. The power of the gospel is remarkably manifested in the transactions. The Bible declares that "oppression maketh the wise man mad," and such is the common effect; but these despised sons of the forest have set an example of magnanimity and forbearance to the Christian world. The following paragraph is from the N. Y. Observer; the letter, from the Christian Advocate and Journal.—*Boston Recorder.*

From the following letter of the Rev. Alexander Talley, to the Treasurer of the Missionary Society of the Methodist Episcopal Church, in this city, it will be perceived that the Choctaws have resolved to abandon their country. They have been compelled to do it by the cruel law of the State of Mississippi, which denationalizes them and deprives them of their dearest rights and privileges. They have done it with a truly Christian spirit, a spirit for which, they will be honored by all in every country who bear the Christian name. We want language to express our sense of the disgrace incurred by their oppressors. It will be felt by their children's children.

Choctaw Nation, March 20, 1830.

Dear Brother,—I feel it a duty to communicate, through the Advocate and Journal, a knowledge of the very important measures adopted in the late national council of the Choctaws. Deep is the interest felt by the Christian public, on the subject of measures of the national and state governments, in regard to the Indians: and fearful have been the apprehensions of all of us, as to the influence of such measures, upon those among them who had recently embraced Christianity. Any circumstance tending in any degree to calm these apprehensions will no doubt be gratefully received by our distant friends. On the enactment of the late law of Mississippi extending all her laws to the extent of her chartered limits forthwith, and making it a thousand dollars fine, and twelve months imprisonment, for any chief or captain to execute the laws of the nation, the shock upon the feelings of the red people was violent. Some fled from their homes in the vicinity of the whites, and from every public road, to the bosom of the nation. But these apprehensions of danger had greatly subsided previous to the sitting of the council. Time was allowed the people to inform themselves of the situation in which they were placed, and the necessity of determining their future course.

On the 15th inst., a national council was convened on the usual council ground. On the first night Col. Leflore was re-elected chief of the western district, by the unanimous voice of his captains and all his warriors present. On the 16th, previously to entering upon the business of the council, the chief of the eastern district, Col. Folsom, and the chief of the southern district, came forward, with their captains and warriors, resigned their offices as chiefs, and elected Col. Leflore the chief of the nation.

In the afternoon of the 16th the council was organized, and the chief delivered an address in which he presented the council with a full view of the difficulties in which they were involved, and the necessity of determining on their future course. The debate continued to a late hour, when the votes were taken, and it was found that the council determined on the emigration of the nation, if the U. States would meet their proposition with the liberality proposed by the friends of such a course.

On the 17th the propositions of the nation were prepared and signed, and on the 18th, Mr. David W. Haily left the council ground, as express for the city of Washington, bearing the proposition of the nation. When the council was opened by the chief, and the subject proposed, during most of the time he spake, and for some time while other speakers addressed the council, the voice of bitter lamentation and weeping was heard from some of the females who were present. In the conclusion of almost every sitting, a native hymn was sung, and the chief offered up a prayer to the Great Spirit, the whole congregation prostrating themselves before the Lord. These were seasons of deep and solemn interest, and constantly reminded me of the days of David and other pious kings of Israel.

From the union and brotherly affection, together with the deep and solemn spirit of devotion which uniformly pervaded the council, and continues to prevail in its dispersion, I am strongly inclined to believe that should the United States give them a liberal treaty, and should Mississippi suspend the operation of her laws, the work of God in the nation will experience no essential injury by their removal. But either of the above expectations failing, may ruin the nation.

On my return from the council I have heard from some natives who were not at the council. They appeared perfectly satisfied, fully believing that the Great Spirit will accompany them and bless them in their new home. As far as I can judge, an entire reliance upon their great Father above, is the principal consolation of the people in this their day of fiery trial. They feel a deep interest in the prayers and Christian feelings of their white brethren, and never could a people have a stronger claim upon a Christian community.

REVIVALS.

Extract of a letter from Westminster, Mass.

"We are privileged my dear friend in living in an interesting period of the church. God is doing wonders in the world. Some of our churches around us, have been greatly multiplied. The town of Holden has experienced a most powerful and extensive work of divine grace. Almost every family in the town has shared in a greater or less degree. I cannot state to you definitely the number of hopeful converts. I have not heard from there a number of weeks past—66 were added to the Congregational Church at one time, and over twenty to the Baptist about the same time; this was not however all of those who gave hopeful evidence that they had passed from death to life. Little groups of children from 8 to 10 years old meet daily for prayer and religious conversation; this must be an interesting sight to every christian.

There has also been a revival in Old Boylston and West Boylston, though not so powerful and extensive as the one just mentioned. At Phillipston likewise, a powerful work has been, and I trust is now going on, and in the other neighbouring towns, there are hopeful appearances of revivals, and some conversions. Surely christians have much to encourage them to pray for the outpouring of the Holy Spirit. The work is the Lord's, and the glory belongs to Him. He has here shown that "He is more ready to give the Holy Spirit to them that ask, than earthly parents to give good gifts to their children."

In Tioga County, N. Y.—A letter from a clergyman at Havanna, in Tioga County, to the editors of the N. Y. Observer, dated April 3d, says: "I am now laboring a part of the time in this village, and a part in the town of Catlin, about five miles west. And I am happy to be able to inform you and the public, that God is, at the present time, carrying on a glorious work of grace in the latter place. In several neighborhoods or districts, scarcely a family has been passed by. The work has proceeded rapidly and powerfully. Convictions have generally been pungent, and the conversions have, in most cases, been of a clear and decided character. For some time, there has been almost daily, some one or more hopefully brought into the liberty of the Gospel. Several denominations have been assisted, and I think that in all there have been as many as sixty or seventy that give evidence of having experienced the new birth, and all within a few weeks. Including several already received, probably twenty or twenty-five of the converts will join the Presbyterian church. And a considerable number are still anxiously inquiring what they shall do to be saved. Appearances are as favorable during this week as at any previous time. Considering that the town is new, the work appears to those who have been acquainted with revivals to be truly great, and to afford a very cheering prospect to the church. We cherish some hope that it will extend into this village, though little else appears, at present, besides a revival of a spirit of prayer in the church."

In Vermont.—A letter from the Rev. Dr. Joshua Bates, President of Middlebury College, dated Middlebury, Vt. March 22d, 1830, says: "You will be pleased to learn that after a season of declension in our churches, the present winter has been distinguised for the number and power of the revivals in this region. A large number of towns in Addison and Rutland Counties, and in the county of Essex, N. Y., are now enjoying a peculiar season of refreshing."

In Poughkeepsie.—A letter received in this city from Poughkeepsie, states, that on Sunday, the 18th ult., 69 persons were added to the Reformed Dutch Church, and 40 to the Presbyterian. Eight or nine, it is expected, will soon be added to the Baptist Church, and from 60 to 70 among the Methodists are supposed to be serious inquirers.—*N. Y. Obs.*

THE BIBLE IN MODERN GREEK.

The Rev H. D. Leeves, in a letter dated Corfu, January 4, inserted in the monthly extracts of the British and Foreign Bible Society for March, states that he and the Rev. Mr. Lowndes have now fairly entered upon the work of translating the Bible into Modern Greek. They have three assistants, viz. Professors Bambas and Tipaldo; and Mr. Joannides, who was also formerly Professor in the Corfu University. Genesis, Exodus, and Numbers are begun, and thirteen chapters of Genesis and four of Exodus, had, at the date of his letter, been revised and fully prepared for the press. All the friends of Greece will rejoice in the prospect that is now opened, of a speedy supply of that interesting country with the whole word of God. On this subject Mr. King writes to the Directors of the British and Foreign Bible Society from Tenos, as follows

"I rejoice much that your Society has resolved to attempt at once a Translation of the old Testament into Modern Greek, direct from the Hebrew. I hope the work will not be delayed, any longer than is necessary in order to effect a faithful translation. I rejoice, too, that your Society feel an increasing interest in the subject of supplying this destitute people with the word of God. And I would here express my gratitude and thanks for the assurance you give me, that your Committee have every disposition to be liberal in their supplies, and that I need not limit myself to the $1,000 furnished me by the Bible Society in America. I am peculiarly desirous that the schools, which are beginning to be established in various parts of the country, should be supplied with the New Testament. The hope of Greece is in the rising generation—in those children that are now beginning to seek instruction. The carcases of their fathers will probably, for the most part, fall like the Israelites in the Desert: the children may "enter the promised land."

"Since I came to this place, in June last, I have distributed in this island upwards of three hundred copies of the Scriptures; for the most part New Testaments; of which number I sold about 170. Those gratuitously distributed were nearly all placed in schools. In connexion with this, I ought to remark, that it is not long since the common people here had the impression that it was wrong for them to read the word of God. I speak of the Greek population: the Roman Catholics are nearly all opposed to the Gospel."—*N. Y. Obs.*

VISIT TO DR. KORCK, ON THE ISLAND OF SYRA.

Dr. Korck received me very kindly on my arrival at Syra; and gave me the pleasing intelligence, that my young man had just returned from Hydra, where he had sold, in the course of a few days, 500 Greek New Testaments. He went from Syra to Ægina, and arrived there before me; and disposing of 366 volumes he proceeded to Hydra, and there sold the remainder of his books, 500 in number. We sent him again on another excursion, whilst I was at Syra, to Napoli di Romania, Argos, &c., where there would be a great concourse of people at the opening of the elections of the deputies. The Rev. Dr. Korck took me to see his school, composed of 220 boys and 130 girls; and a most pleasing sight it was. I here witnessed what could be done with children by proper management. This school was commenced by an American Missionary, the Rev. Mr. Brewer, who, being obliged to quit Syra for America, made it over to Rev. Dr. Korck, of the Church Missionary Society. The boys increasing daily, and the inhabitants of the Island seeing the great improvement of the children, went to the expense of building a large school; and entrusted the management of it to Dr. Korck, under whose direction it soon became full. Applications to admit more scholars are daily made; and the Rev. Dr. Korck is now engaged in persuading the inhabitants to build a separate school for the girls, and has every hope of succeeding. The boys, besides being cleanly, orderly, assiduous in studies, are ambitious to a surprising degree, to excel one another, in order to be placed uppermost in their respective classes, or have a badge of good conduct to carry home to their parents. Their lessons are from Scripture; and they read and commit to memory, also, the New Testament. One of the boys, ten or twelve years old, learned in the course of the week, 3,000 lines out of the Modern Greek New Testament. I was astonished at the improvement of these children, especially that of some of the girls, whose sewing was extremely well done. To see a little girl hardly five years old read and write, brought this idea into my mind, that in the barbarous ages of Greece no instance of the kind was ever known. This school is by far the best of the sort in Greece, and is conducted on the Lancasterian system. It has such a good repute, that some of the Roman Catholics, contrary to the reiterated injunctions of their priests not to send their children to the English school, permit them to go. I visited other schools at Syra, where the New Testament was the principal book read. In short, Dr. Korck had left nothing for me to do in Syra; and during my short stay there I had every reason to rejoice as I saw that the Scriptures was not only acceptable to many, but found its way out of the island, to spots where, through the continuance of his grace, it will take root and produce fruit abundantly.

Syra, on account of its excellent port and advantageous position, has, since the Greek revolution, became a place of considerable commerce; and its population has augmented from 25 to 30,000 souls, out of which about 6,000 are Roman Catholics. The island is barren, and may almost be called a perfect rock. The town is divided into two parts: the most considerable is that situated by the side of the port; and the other is a few minutes' walk beyond it, up a hill which has the shape of a sugarloaf: here most of the Roman Cacholics reside, and have their bishop and churches. I quitted Dr. Korck for a few days, to visit some of the islands in the neighborhood of Syra.—*Barker's Tour in Greece.*

STATE OF THE JEWS IN EUROPE.

In several parts of Germany the Jews dare not frequent the public places. In many of the towns they are subject to an extraordinary impost if they remain at night—in others, they are driven beyond the walls in crowds, and only permitted to return during the day. At Frankfort, within these three years, the number of marriages among the Jews was limited to fifteen in a year, although more than a thousand Jewish families are there. At a certain German port, when a Jew pays his fee of entry, they present him with a note inscribed with the words "Jew" and "Pork;" they then efface with a stroke of a pen the latter word, and substitute, "the Jew has paid his tax." In Russia, the Emperor Nicholas has issued an extremely oppressive edict against them, which has caused the banishment of a great number, particularly their rabbi. The King of Wirtemberg has recently arrogated to himself the right of intervention in their civil and religious rites; and the Inquisitor-General at Rome has put in force the ancient bulls against the Hebrew nation. The statistical details on the increase of Jews in the Prussian states are of singular character. In the two years 1822-1824 that increase was to the extent of 4,700 souls. A thousand Jewish marriages produced 5,221 children, and as many Christian only 4,353. Among Christians the thirty-eighth individual died, but among the Jews only the fifty-eighth. —*Foreign Lit. Gaz.*

FOREIGN NEWS.

From Hayti.—Accounts received at New-Orleans, from Port-au-Prince, to the 13th March, state that much excitement prevailed there, and business was at a stand in consequence of preparations making for the defence of the island. A transport, with arms, ammunition, and provisions, sailed on the 17th ult. for the city of Santo Domingo.

From Venezuela.—A letter dated La Guayra, March 17th, says: "Venezuela is free and independent. There will be no civil war. The Congress will meet at Valencia on the 30th of April, and a constitution will be formed on liberal principles. Reforms in the tariff, beneficial to commerce, will be made during the year. In fact the country will emerge from darkness and superstition to light and reason."

Proposals have been issued at Calcutta for the establishment of a new College, "to be in every way comfortable to the church of England," and to include in its regular course, instruction in the Evidences of Christianity, yet open, without restriction, to youth of other Christian sects, and to the natives.

SECULAR SUMMARY.

Steam Boat burnt.—We learn, (says the Shelbyville Public Ledger) that on Sunday last, (the 9th inst.) the steam boat Tigress, took fire near Rockport Indiana: and having a quantity of powder on board, she was immediately run ashore, and abandoned by the crew and passengers.—The boat and cargo, were entirely consumed.

The steam-boat Ousatonic, which ran between Nahant and Boston during the last summer months, was destroyed by fire, at the end of Tileston's wharf, on Saturday evening. She was a fine boat, of 90 tons burden, and we hear was not insured. She belonged to the Quincey Rail-way Company.—*N. Y. Obs. May* 1.

Mysterious.—A cask was picked up in the Bay, just below Fort La Fayette, yesterday, which, upon examination, was found to contain the bodies of three persons, (two males and one female,) with their heads and feet cut off! Mr. James Church, the coroner at the Narrows, held an inquest over the bodies, but we have not heard the result.—*N. Y. Sent.*

A sound sleeper.—A French paper states that a Monsieur Maurice, a person 57 years old, and register of Tenfengeres, in the department of Lower Seine, was found on the 31st of December last, lying asleep in the barn of a person named Bossert, having at that time slept sixteen days. During the last four years four similar accidents have befallen him: his first sleep took place in April, 1826, and lasted ten days, the second five days, the third eight days, and the fourth sixteen days.

A Rich Minister.—The London World states, that the Rev. Dr. Dealtry, who before held two rectories and one chancellorship, has been promoted to the vacant prebend of Winchester. His annual income, which was $20,000, is now increased to $33,000. "Without this load of wealth," says the World "Mr. Dealtry was a humble, zealous, and useful man. We are afraid the Bishop will spoil him."

Education in Greece.—From a report addressed from the island of Syra, on the 24th of last September, to the British and Foreign School Society, in London, it would appear that schools on the Lancasterian system, have been established in the following islands of the Archipelago:—At Syra, one school, with 500 children—at Andros two schools, one of 140 and another of 120 children—at Tino, one school, 150 children—at Myconi, one school, 155 children—at Samos, two schools—at Kalumno, one school, 80 children—at Naxos, two schools, the one of 180 and the other of 100 children—at Paros, one school, 106 children—at Anasi, one school—at Santorine, one school—at Gambusa, one school, 80 children—at Therima, two schools—in the Morea, several—at Egina, one school—at Zea, one school.

Newspaper Readers.—A cook, whose business it should be to cater for the palates of eight or ten hundred persons, and who should be obliged to provide for each individual the dish he preferred, would have a somewhat difficult task to perform. Precisely so with the printer. No two of his readers think exactly alike as to what would in their opinion constitute proper matter to fill a paper. We would like to see a newspaper which all our subscribers should have a hand in compiling, and which should contain suitable proportions of matter adapted to the taste of every one. It would be as spacious as heaven's canopy, and we should be willing to perform a pilgrimage to Mecca in order to get a peep at it.—*Eastern Argus.*

Whiskey *vs.* Newspapers.—"Well, Mr. Printer," said a subscriber, reeling towards us something after the manner of a vessel with a head wind, first upon one tack and then another, until he finally brought to *all standing*, "I wants you to stop my paper; its plagy hard times, and I can't afford to take your paper no longer," at the same time biting off a huge quid of tobacco, and observing "two dollars a year counts up pretty fast." "Pray, friend," we replied, "how much whiskey do you use in a week!" "Why I suppose," said he, "about a gallon." "And how much tobacco?"—"Not much more nor half a pound," he answered. Well then, here is nearly *thirty dollars* a year for that which is worse than useless; it destroys your health, brings discord and unhappiness in your family, and renders you a slave to the worst of vices—and still you can afford to drink whiskey and do not count the cost." He stared, rolled his quid from one cheek to the other, and was *off*.—*Franklin (N. Y.) Republican.*

JOURNAL OF CONGRESS.

IN SENATE.

Removal of the Indians.

Saturday, April 24.—The bill to provide for an exchange of lands with the Indians residing in any of the states or territories, and for their removal West of the river Mississippi, was resumed in committee of the whole.

The question on Mr. *Frelinghuysen's* amendment was divided, and first taken on adding to the bill the following proviso: *Provided always*, That until the said tribes or nations shall choose to remove, as by this act is contemplated, they shall be protected in their present possessions, and in the enjoyment of all their rights of territory and government, as heretofore exercised and enjoyed, from all interruptions and encroachments.

The proviso was rejected—Yeas 20—Nays 27.

The question was then taken on the other proviso, which is as follows: *And provided also*, That before any removal shall take place of any of the said tribes or nations, and before any exchange or exchanges of lands be made as aforesaid, that the rights of any such tribes or nations in the premises, shall be stipulated for, secured, and guarantied by treaty or treaties, as heretofore made.

This was also rejected, 19 to 28.

Mr. *Sprague* then moved to add a proviso in the following words: *Provided always*, That until the said tribes or nations shall choose to remove, as is by the act contemplated, they shall be protected in their present possessions, and in the enjoyment of all their rights of territory and government, as promised or guarantied to them by treaties with the United States, according to the true intent and meaning of such treaties.

The amendment was negatived by yeas and nays, 20 to 27.

Mr. *Frelinghuysen* next offered the following proviso: *Provided always*, That nothing herein contained shall be so construed as to authorize the departure from, or non-observance of, any treaty, compact, agreement, or stipulation heretofore entered into and now subsisting between the United States and the Cherokee Indians.

This amendment was rejected by yeas and nays, by the same vote as the preceding.

After several other amendments being rejected, the bill was engrossed for a third reading.

SUMMARY.

A writer in the Philadelphia Daily Advertiser, nominates Samuel L. Southard, late Secretary of the Navy, as a candidate for the Presidency.

A writer in the New-York Evening Journal states an instance where poor, but worthy and respectable females are allowed three cents a pair for making pantaloons, and six cents each for making vests.

We are credibly informed, says the Boston Christian Watchman, that the principal emoluments of the Roman Catholic Bishop of Boston, amount to upwards of $10,000 per annum. He has lately purchased a fine old church in Hartford, and has made proposals for a lot in Milton, near this city on which to build a church.

It is said that brooms to the value of $30,000 are annually manufactured and sold in Morris County, N. J.

On looking back, says the Journal of Humanity, we find that since the first of January we have reported 381 new Societies. Our list of additions to the number of temperance men has received during the same time an increase of nearly 35,000. This is at the rate of about 1,500 Societies and 140,000 names a year. Yet our list is very imperfect.

The Will of Mr. White, who was lately murdered at Salem, has been made public. He left $141,000 in legacies to various relatives; and the remainder of his property, about $250,000, to the Hon. Stephen White. No trace of the murderer has yet been discovered.

For thirty-six years previous to the murder of Mr. White in Salem, there was but one capital crime committed in Essex County, which has eighty thousand inhabitants. A boy, aged 17, was hung there some years since for arson.

A newspaper entitled the Education Reporter or Weekly Lyceum, has made its appearance in Boston, published by Willis & Rand. It is to be devoted to the subject of education.

MARRIED,

On Thursday the 29th of April, by the Rev. Robert Marshall, Dr. Samuel Glass, of West-Port, Ky. to Miss Mary Sutherland, daughter of Mr. James Vance, dec'd.

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ½ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

POETRY.

From the London Sunday-School Teacher's Magazine, for January, 1830.

Sleep, weary world, and take thy rest,
Thy countless eye-lids close;
Shut all thy cares within thy breast,
For once in peace repose.

Wake, slumbering world, a midnight cry
Comes with Almighty breath;
Wake, thy redemption draweth nigh,
Shake off the dust of death.

Yon star,—those angels, shepherds, kings,
A birth from heaven proclaim;
God's only Son thy ransom brings,
Emanuel is his name.

Gather thy children from afar,
Of climes and tonges unknown:
Shew them the stable and the star,
Christ's manger and his throne.

There, with the angels, loud and sweet,
All hearts, all voices blend;
There, with the shepherds at his feet,
All knees, all nations bend.

There, with the wise-men, from the east,
Sinners their offerings bring;
Each at that altar be a Priest,
And every Priest a King.

For He shall wash them in his blood;
Shall with his robes array,
And make them Kings and Priests to God;
Lord Jesus, haste the day.

J. MONTGOMERY.

Sheffield, Dec. 1829.

HYMN—OUR GOD, OUR FATHER, HEAR.

BY THOMAS PRINGLE.

When morn awakes our hearts,
To pour the early prayer;
When toil-worn day departs,
And gives a pause to care;
When those our souls love best
Kneel with us, in thy fear,
To ask thy peace and rest—
Our God, our Father, hear!

When worldly snares without,
And evil thoughts within,
Of grace would raise a doubt,
Or lure us back to sin;
When human strength proves frail,
And Will, but half sincere;
When faith begins to fail—
Our God, our Father, hear!

When in our cup of mirth
The drop of trembling falls,
And the frail props of earth
Are crumbling round our walls;
When back we gaze with grief,
And forward glance with fear;
When faileth man's relief—
Our God, our Father, hear!

And when Death's awful hand
Unbars the gate of Time,
Eternity's dim land
Disclosing, dread, sublime;
When flesh and spirit quake
Before THEE to appear—
Oh, then, for Jesus' sake,
Our God, our Father, hear.

MISCELLANEOUS.

CONFESSION OF DR. CHALMERS.

It is well known that for more than twelve years after he entered the ministry, Dr. Chalmers preached mere morality to his people. His views of divine truth were then entirely changed, and he became one of the most devoted evangelical ministers in Scotland. In an address to his former parishioners in Kilmany, he thus speaks of the entire inefficacy of the style of preaching which he at first adopted:

"And here I cannot but record the effect of an actual, though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villiany of falsehood, on the despicable arts of calumny, in a word, upon all those deformities of character which awaken the natural indignation of the human heart, against the pests and disturbers of human society. Now could I, upon the strength of these expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me, that all this might have been done, and yet every soul of every hearer, have remained in full alienation from God. But the interesting fact is, that during the whole of of that period, I never once heard of any such reformations having been effected. If there were any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not until I got impressed with the utter alienation of the heart, in all its desires and affections, from God; it was not till the free offer of forgiveness, through the blood of Christ, was urged upon their acceptance, that I ever heard of any of those subordinate reformations, which I aforetime made the earnest and the zealous, but I am afraid, at the same time, the ultimate object of my earlier ministrations. I have at last learnt that to preach Christ, is the only effective way of preaching morality in all its branches."—*N. Y. Obs.*

A MOTHER'S LOVE.

If there is one human feeling free from the impulse of earthly frailty, that tells us in the slightest breathings of its celestial origin, it is that of a mother's chaste, overwhelming, and everlasting love for her children.

The name of a mother is our childhood's talisman—our refuge and our safeguard in all our misery; 'tis the first half-formed word that falls from the babbling tongue, the first idea that dawns on the opening mind; the first, the fondest, and the most lasting tie in which affection can bind the heart of man! It is from the beginning the same unchangeable love. It owes not its being to this world, or the things in this world, but is independent and self-existent; enduring whilst the pulse of life animates the breast that fosters it: and if there be any thing of mortality that survives the grave, surely its best and noblest passion will never perish.

Oh! it is a pure and holy emanation of Heaven's mercy implanted in the heart of woman; for the dearest and noblest purpose, to be at once her truest and most sacred pleasure, and the safety and blessing of her offspring.

It is not a selfish passion, depending for its permanency on the reciprocation of advantages; but on its sincerity. It wasteth not itself, and centres but in the happiness of its object; and when the welfare of that object is at stake, it putteth away fear, and knoweth not weariness. It is not excited by form or features, but rather, by a happy perversion of perception, imbues all things with an imaginary beauty.

It watches over our helpless infancy with the ceaseless benignity of a guardian angel; anticipates every childish wish; honors every wayward fancy; soothes every transient sorrow, sings our sweet lullaby to rest, and cradles us on its warm and throbbing breast; and when pain and sickness prey upon the fragile form, what medicine is there like a mother's kisses; what quieting pillow like a mother's bosom! Or, when launched into the wide ocean of a tempestuous world, that eye gazes on our adventurous voyage, with all the eagerness of maternal fondness, amid the sad, yet not unpleasant contest of hopes and fears, and deep anxieties. When the rugged path of life has been bravely, patiently and nobly trodden; when prosperity has smiled upon us; when virtue has upheld us amid the world's temptation; virtue, which she herself planted in us—and when fame has bound laurels round us, is there a heart, that throbs with a livelier or more grateful pleasure than a mother's?

A POOR CRIPPLE BOY WHO PARTED WITH ALL HE HAD TO OBTAIN A BIBLE.

A youth named George Howard, a cripple supported on charity, having by some means obtained 50 cents, travelled four miles to the house of the agent of the Greenville Bible Society, in South Carolina, and offered it for a Bible, the price of which was 75 cents. The agent gave him the Bible, and presented the money to the Board of Directors. Being sensibly affected with the incident, they requested the agent to return the fifty cents to the poor but interesting boy, who had so nobly given all his earthly substance for the blessed book, which contains the pearl of "great price," accompanying their request with earnest desires that all its rich, imperishable treasures might be made his own for eternity.

The youth on returning home, devoted himself with so much assiduity and diligence to the searching of the blessed volume, that in less than three months he had read it through *five times*. The boy was not known to be pious before he obtained this Bible; but while reading it he would frequently make remarks on important passages which arrested his attention. The following passage deeply affected him a short time before his death. "Behold he cometh with clouds, and every eye shall see him." He died, professing his hope of eternal life, through faith in Christ Jesus the Lord. —*Teacher's Offering.*

PRUDENCE.

Aristotle is praised for naming *fortitude* first of the cardinal virtues, as that without which no other virtue can steadily be practised; but he might with equal propriety have placed *prudence* before it, since without prudence fortitude is madness. The foundations of human prudence is, first, *A knowledge of ourselves.*—What is my temper and natural inclination; what are my most powerful appetites, and my prevailing passions; what are my chief talents and capacities; and what are the weaknesses and follies to which I am most liable.

Second, *The knowledge of mankind.* What are the peculiar tempers, appetites, passions, powers of good and evil qualities of the persons whom we have most to do with in the world.

Third, *The knowledge* of those things which have the more immediate relation to our own business and duty, to our own interest and welfare, whether we consider ourselves as men or as Christians.

PERSECUTION.

To banish, imprison, plunder, starve, hang, and burn men for their religion, is not the gospel of Christ; it is the gospel of the devil.—Where *persecution begins, Christianity ends;* and if the name of it remains, the spirit is gone. *Christ never used any thing that looked like force or violence, except once; and that was to drive bad men* OUT *of the temple, and not to drive them* IN! How often does it happen that some small difference in sentiment will occasion not only a sullen dryness among brethren, but even influence them to give way to the most bitter quarrels and speeches against each other; often too among persons in the same communion, and about matters comparatively trifling. This is not the characteristic of the lovers of Jesus, who ought to "love one another with a true heart fervently." "*Then shall all men know that ye are my disciples, if ye love one another.*"

ON HUMILITY.

He that would build lastingly, must lay his foundation low. The proud man, like the early shoots of a new-felled coppice, thrusts out full of sap, green in leaves, and fresh in colour; but bruises and breaks with every wind, is nipt with every little cold, and being top-heavy, is wholly unfit for use. Whereas the humble man retains it in the root, can abide the winter's killing blast, the ruffling concussions of the wind, and can endure far more than that which appears so flourishing Like the pyramid, he has a large foundation, whereby his height may be more eminent; and the higher he is, the less does he draw at the top; as if the nearer Heaven, the smaller he must appear. And indeed, the nigher man approaches to celestials, and the more he considers God, the more he sees to make himself vile in his own esteem. He who values himself least, shall by others be prised most. Nature swells when she meets a check: but submission in us to others, begets submission in others to us. Force can do no more than compel us; while gentleness and unassumingness calm and captivate even the rude and boisterous. The proud man is a fool. I am sure, let his parts be what they will, in being proud, he is so. One thing may assuredly persuade us of the excellence of humility; it is ever found to dwell most with men of the noblest natures. Give me the man that is humble out of judgment, and I shall find him full of parts.—*Owen Felltham.*

This great world experiences a perpetual vicissitude. The day is uniformly succeeded by the night; the spring by the summer; the summer by the autumn; and autumn by the winter; and the winter again by the spring. One day is never perfectly like another: some days are cloudy, some rainy, some dry, some windy; a variety of which gives a great beauty to this universe. It is the same with man; who, according to the saying of the ancients, is an epitome of the world, or another little world: for he is never long in one and the same state, and his life flows away upon the earth, like the waters floating and undulating in a perpetual diversity of motion, which sometimes lift him up with hope, sometimes bring him down with fear, sometimes carry him to the right hand by consolation, sometimes to the left by affliction; and not one of his days, no, nor even one of his hours, is in all points like to another.

Now it is a necessary admonition, that we should endeavor to preserve a continual equality of heart, in so great an inequality of occurrences. And where all things turn and change around us, that we should continue looking, tending, and aspiring towards our God. Let the ship take what course you please, let it sail towards the east, west, north, or south, what wind soever it be that carries it, never will the needle of the compass point any other way than towards the fair polar star. Let all things turn upside down, not only round about us, but even within us: that is, let our soul be sorrowful or joyful, in peace or in trouble, in light or in darkness, in temptation or in repose; yet always must the point of our heart, of our spirit, of our will, look incessantly, and tend perpetually, towards the love of God its Creator, its Saviour, its only and its sovereign good. "Whether we live or die," says the apostle, "we are the Lord's." And, "Who shall be able to separate us from the love of God?" As nothing shall ever separate us from this love; so neither ought tribulation, nor anguish, nor death, nor life, nor present grief, nor the fear of future accidents, or the artifices of evil spirits, nor the height of consolations, nor the depth of afflictions, be able to weaken our faith in Christ Jesus, the Rock of ages, the Friend of sinners, the spiritual Physician.

This fixed resolution never to forsake God, nor to abandon his love, serves as a counterpoise to our souls, to keep them in a holy equality amidst the inequality of the divers motions, which the condition of this life brings to them. Our soul, having embraced the precious love of her God, continues constant in the midst of the inconstancy and vicissitude of consolations and afflictions, whether spiritual or temporal.—*Hints to Young Christians, by a Swiss divine of the seventeenth century.*

"Slay them not lest my people forget," saith David. If punishment were instantly and totally inflicted it would be but a sudden and single document: but a slow and lingering judgment, and a wrath breaking out in the next age is like an universal proposition, teaching our posterity that God was angry all the while; that he had a long indignation in his breast; that he would not forget to take vengeance. And what is the prosperity of the wicked? "They spend their days in plenty, and in a moment descend into hell." In the mean time they have drunk their hemlock, but the poison does not work yet; the bait is in their mouths and they are sportive, but the hook hath struck their nostrils, and they shall never escape their ruin.—*Sermons on the Faith and Patience of the Saints.*

DOCTOR DODD.

The late Dr. Dodd, who was executed for forgery in England, as he was stepping into the mercenary coach which conveyed him to the scaffold, was asked by a woman who had imbibed infidel notions, "Now, where, where, where is the Lord thy God?" He, in reply, told her to go home, and turn to the 7th chapter of Micah, 8th, 9th, and 10th verses. She did so, and afterwards went and hung herself. The following are the verses referred to: "Rejoice not against me, oh mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be trodden down as the mire of the streets."

A SHORT SERMON.

When I awake I am still with Thee. Psa. 139, 18.—As soon as we awake, our hearts should be in heaven. We should leave our hearts with God over night, that we may find them with God in the morning. We owe God the first fruit of our reason, before we think of other things, for every day is but the lesser circle of our lives. We should begin with God, before earthly things encroach upon us, and season our hearts with the thoughts of His holy presence. That is the means to make the fear of God abide upon us all the day after. And thus to exercise our reason again upon Him, is some recompense for those hours spent in sleep; wherein we showed no act of thankfulness to him.—*Manton.*

Nothing doth so adorn age as goodness, nothing doth so disgrace it as wickedness. *The hoary head is a crown of glory if it be found in the way of righteousness.* There is indeed no care, no employment proper for old men, but to prepare for their dissolution, to be bidding idieu to the world, with its vain pomps and mischievous pleasures; to be packing up their goods, to be casting the accounts, to be fitting themselves to abide that state, into which they are stumbling; to appear at that bar, before which nature will suddenly set them. As a ship, which has long been tossed and weather beaten, which is shattered in its timber, and has lost much of its rigging, should do nothing in that case but work towards the port, there to find its safety and ease; so should a man, who having passed many storms and agitations of the world, is grievously battered and torn with age, strive only to die well, to get safe into the harbour of eternal rest.—*Barrow.*

THE PEARL OF GREAT PRICE.

It was an excellent reply of a friend of mine, said Mr. E——, when a gentleman took him up on the leads of his house, to show him the extent of his possessions. Waving his hand about, "There," says he, "that is my estate." Then pointing to a great distance on one side, "Do you see that farm?" "Yes." "Well, that is mine." Pointing again to the other side, "Do you see that house?" "Yes." "That also belongs to me." Then said my friend, "Do you see that little village out yonder?" "Yes." "Well there lives a poor woman in that village, who can say more than all this." "Ah, what can she say?" "Why she can say, *Christ is mine.*" He looked confounded, and said no more.

THE EFFECT OF A PEOPLE ON THE MINISTRY.

A thin, heavy, sleepy, fruitless people, stops the mouth, straitens the gifts, deadens the spirits of a pastor; and a people enlarged in their gifts and affections, carry a preacher beyond himself. I have heard much talk of a barren ministry; a cold auditory; a cold sermon; a dead parish; a dumb minister. Nothing shuts our mouths, and silences us so much as our own auditors.

CHRIST THE ONLY TRUE GROUND OF CONFIDENCE IN DEATH.

"I have nothing to present to God but sin and misery; but the first is pardoned, and a few hours will now put an end to the latter." His friends began to remind him of his many acts of mercy; he exclaimed, "They be good works, if they be sprinkled with the blood of Christ, but not otherwise."—*George Herbert.*

A RECIPE FOR MAINTAINING FAMILY PEACE.

An emperor of China discovered a family, of which the master, wives, children, grand children, and servants, amounting to a considerable number, all lived in harmony to a wonderful degree. On his expressing his admiration of the circumstance, and inquiring what means were employed to preserve quiet among so many persons, the old man, taking a pencil, wrote only—*Patience, patience, patience.*

SLEEP.—Sleep has often been mentioned as the image of death: "So like it," says Sir Thomas Brown, "that I dare not trust it without my prayers."

As he that would accuse God of injustice, were a blasphemer; so he that suspects his mercy, dishonors God as much, and produces in himself that fear, which is the parent of trouble, but no instrument of duty.—*Jeremy Taylor.*

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Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

TERMS OF THE WESTERN LUMINARY.

[PUBLISHED EVERY WEDNESDAY.]

Two Dollars and Fifty Cents per annum, payable within the year,—*or Two Dollars*, if paid in advance, or within the first six months.

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